REGISTERED NO. L. 588.

Vol. XIII No. 4 ओम् WHOLE No. 148.

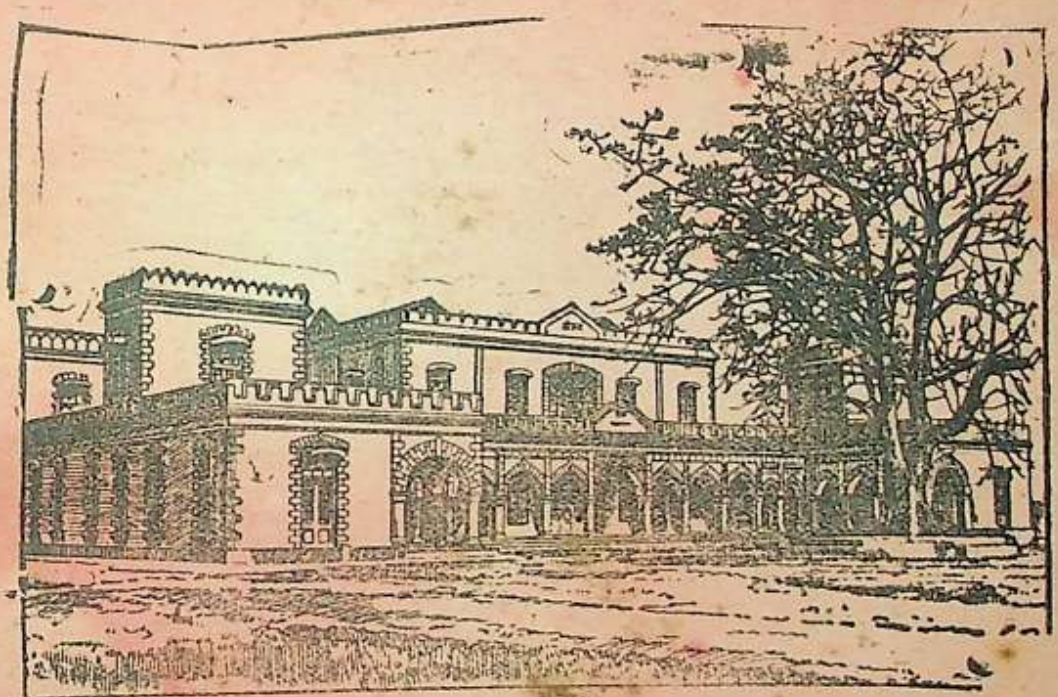
THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Professor RAMA DEVA, B.A., M.R.A.S.

MARCH 1920; CHET 1976.



We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country. *The Indian Spectator.*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review,*

Inland Rs. 5. Foreign 12 s. *Single Copy annas 8.*

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Printed and published by P. Charan Das, B. A. at the Punjab Printing Works, Lahore.

Table of Contents.

CHET 1976.

	PAGES.
I.—*Hidden Channels*	185
II.—*The Arya Samaj*—By Mr. N. C. Kelkar B.A., Poona	186
III.—*A Tribute to the Founder of the Arya Samaj* —By Principal S. K. Rudra Delhi ...	189
IV.—*Woman the World-Pivot IV*—By Ch. Hari Shankra, B.A., of Karnal	191
V.—*Arya Samaj and the Problem of Social Reform*—By Professor N. N. Godbole, M. A., B. Sc.	202
VI.—*Maharishi Dayanand*—By Principal S. C. Roy	206
VII.—*Swami Dayanand Saraswati*—By Principal Thundani, Hindu College, Delhi ...	210
VIII.—*The Finding of the Beloved*—By Shanta Devi	212
IX.—*Ancient Aryan Civilization and Culture* ...	214
X. *Many Thoughts of Many Minds*... ...	220
XI. *Notes*	226
XII. *Gurukula Samachar*	243
XIII. *Advertisements.*	

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ओम्

THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

Of all gifts that of the Divine knowledge is the highest and the noblest."—**Manu.**

VOL. XIII | CHET 1976, MARCH 1920. | No. 4.

'HIDDEN CHANNELS.'

—o—

'Tis underground that run the channels of mischief.

Many branched, secret, and deadly to all good enterprise.

How different the trickling crystal waters that, coursing their way through fissures in rocks deep and abysmal, come out at last to glory in the sunshine and our service !

ELIZABETH ARNOLD.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

THE ARYA SAMAJ.

(By Mr. N. C. Kelkar, B. A., Poona).

The other day I had the pleasure and the honour of presiding over the ceremony at Poona of opening the Swami Dayanand Orphanage. I was grateful for the invitation to preside because it enabled me to personally participate in a function which remarkably typifies the philanthropic and patriotic activities of the Samaj. There was also another reason why I was glad to be present at the function. It is connected with the unpleasant memory we of Poona have about the active opposition made some forty years ago to a triumphal procession in which the Swamiji was led through the main streets of my city. Times have so remarkably changed during the last half a century, and I am glad that today neither the fanatical preaching against idolatory nor the jealous intolerance of orthodox bigotry of the old days is possible. The Sanatanists as well as the Arya Samajists have now discovered that narrowness of vision is a national sin, and that there is a wider field and more useful ambition to attract our animal spirits and pugnacity of our temper.

The Arya Samaj is now identified with the Punjab more than any other province, but it is interesting to note that the first Samaj was founded in Bombay in 1875. But it was obviously more needed in the Punjab where Hinduism had come into great danger. The land of the five rivers was the original gate through which the Vedic culture penetrated into India, and yet, curiously enough, it was in the Punjab that that culture became nearly extinct owing to the fact that the Punjab was the earliest to come and the longest to remain under the domination of the Mahomedans. The vitality of Hinduism was under the severest stress and trial in the Punjab and it was naturally there that a strong vigorous rallying force like that afforded by the teaching of Swami Dayanand was needed and was welcomed. The next Indian province

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

in which the Arya Samaj took the deepest root was the U. P. and here too the result is accounted for by nearly the same causes. *Per contra* the Arya Samaj did not receive any reception in Madras but that is precisely because the influence of Mahomedanism was the least felt in that far off province.

Every new faith has its own attractions and it is no wonder that the teachings of Swami Dayanand had a marvellous effect upon the mind of the Punjab people. Apart from the great charm of the principles themselves which the Swami preached, his magnetic personality and his eloquence could not be without their effect. Himself a Brahmin he did not stand up for Bramhanism, but for Hinduism in its widest sense. He protested against a narrow interpretation of caste and founded his vindication of the religion of the Aryas upon the widest basis. Unification was the dominant note of his teaching and the havoc played by Mahomedanism afforded a strong motive for the Hindus to unite and to disregard the destructive specialisation of the caste system. There was but one community, the Aryas or the Hindus, and there was but one bond to tie them all together, the Vedas The loss to the community by convertion was to be secured at any cost, and even those that had been already lost by conversion were to be re-admitted to Hinduism.

The Arya Samaj was a kind of a protestant church. It denounced idolatry and aimed at establishing the Aryan or the Vedic faith in the purest theological form that was discoverable in the Vedic scriptures. But it was not ecclectic like the Bramha Samaj, and consequently it appealed more to the human mind of the Hindus. The human mind not only wants a religious label, but also a label that would proclaim the continuity of culture and tradition in which its own ancestors for thousands of years were brought up before. The pride of ancestral culture and tradition is the greatest factor in

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

the scheme of Nationality, and the belief or even the pretence that all that is worth knowing or having has been recorded in the Vedic scriptures was calculated to take the roots of nationality to depths from which it would be impossible to take it out.

My estimate of the success of the Arya Samaj in the Punjab may be right or wrong. But I do know why we in the other provinces too admire the Arya Samaj. We do so for its work in connection with its educational and philanthropic propaganda and especially in connection with the Shuddi movement. The example set by the Samaj in the last respect has been imitated in Bombay, even by people who are not Arya Samajists themselves, and in course of time that work will atone for the ravages that are being made in the ranks of the Hindu Community by conversion. In conclusion let we express my sense of admiration for the Arya Samaj for its social work in so many directions, a work which is on right lines, when we take into account the new spirit that is dawning upon the land.

—o—

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

A TRIBUTE TO THE FOUNDER OF THE ARYA SAMAJ.

(By Principal S. K. Rudra Delhi).

In a country like India, especially of half a century back, what is more natural than that society should have been strictly conservative and orthodox. Life in any aspect, religious, social or political was almost stagnant; progressive evolution seemed very slow indeed. But what was impossible in ordinary circumstances to man became possible to him, for " the spirit bloweth where it listeth, thou hearest the sound thereof, but cans't not tell whence it cometh and whither it goeth "

No one could have predicted, sixty years ago, the strange religious evolution of the Punjab now so well known to us, of which the great Arya Samaj is the outward fact and symbol. The spiritual cause or at any rate one of the spiritual causes of this wonderful phenomenon can be traced to the strange experiences of a devout young Gujrati Brahmin of Western India while worshipping in a temple of Shiva—the spiritual shock was sufficient to shake his old traditional beliefs which he had not so long questioned. It is not necessary to relate the well-known story given by Swami Dayanand Saraswati himself of how he broke with idol-worship and orthodox Pauranic Hinduism, and how burning to find out spiritual Truth, he got it in the realm of the Vedic age. So fired was he to bring back to modern India that age and its spiritual truth that he journeyed from Province to Province till the intelligentsia of the very land of the Five rivers, so intimately connected with the memory of the Vedas, gave his message of " Back to the Vedas " a cordial welcome.

I am not concerned with the vexed question of the Swami's methods of interpretation, but one cannot but notice the passionate patriotic cry of " Back to the Vedas"

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

making a double appeal, both to the instinct of nationalism and to the spirit of religious fervour and reform.

The sequel we know, and to-day educated Hindu Panjab is largely the product of the activities of the great Arya Samaj, free from idolatrous practices and chains of superstitions, actively engaged in the spread of education both among boys and girls, young men and women, in towns, villages and cities, in the hills and in the plains of the Punjab, impressing upon the youth of India, poor and rich alike, that to live in the future, we must not lose touch with the Vedic past of India. To one who has studied the condition of Hindu life, in all its various phases, of half a century ago, the tyranny of caste, the superstitions, and the wrong practices which were and are still cherished and encouraged under the name of religion, the Swami's call is full of significance.

If for nothing else we value this intense desire to be linked organically with the spiritual heritage of the past of India as a true instinct, able to help the nation to preserve its identity in the spiritual growth and evolution that is taking place in India as a whole. The future of India is known only to Him who watches over the destinies of peoples and 'fulfils himself in many ways.' But Swami Dayanand has played a noble part in the history of his Motherland and has led it a distinct step forward in the way of a far deeper and truer spiritual life and of a far better and truer realization of truth, social justice and humanity which is still to come.

—o—

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

WOMAN THE WORLD-PIVOT.

IV

(By Ch. Hari Shankara, B. A. of Karnal.)

If it is meant that the whole Hindu race should turn into the Sudra class widow re-marriage is of course quite welcome. It is a noble device to purge out Veda-knowing pure Brahmans from this holy land. It is an ingenious contrivance to drain out Dharmic Kashtryas from Arya Varta. It is an auspicious scheme to drive out the Vaishas, the pious and rich merchant class.

Widow marriage scares away mutual love between the husband and wife—widow marriage promotes sensuality. Widow marriage takes away spirituality. Widow marriage turns rational beings into brutes of passion. It deprives men of the realm of spirit and gives them instead the slavery of lower appetites. It produces offspring devoid of righteousness or Dharam if not absolute Varan Shankars. It takes away from the twice born the high ideal of self-control and word-keeping—a nation is alive as long as its ideals are alive, it is dead if its ideals are dead. If the Hindu race has so far survived, it is because its ideals are not extinct. The icy hand of death has swept away Greece. The vicissitudes of time have engulfed Egypt. The hieroglyphics carved out on its pyramids point to the towering greatness which it once possessed. Where is Babylon and its civilization? Where is Rome and its culture? The cruel grip of destiny has levelled and swept clean all traces of their previous aggrandisement. But India is yet alive. Its ideals, despite the lapse of ages, are still fresh. Its traditions, though dim and faint through the rough wear and tear of time, still serve as beacon lights to the weary sea farer on the illimitable deep of truth and reality. Many a Dara Shikoh or a Scopenhaur drink deep at the Pyerian springs of spirituality which the Vedas or the Upanishads jet out in this noble land. The ideal of woman's

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

chastity and devotion to her husband is naturally as high and lofty here as it ought to be. Societies should co-operate to keep up this ancient standard. Difficulties in the way there are and there will be, but it is the business of those societies to surmount them. It is a sin to lower down the ancient ideal. It is a shame to drag it to a coarser level. It is a pity that we form societies with the organised mission of contaminating the sanctity or the holiness of our ancient pedestal. The world is itself drifting to the lower plane of the senses. For this you need not brother yourself. But if at all you want to exert your benevolent instincts, try to take the world back to the spirit. Sexual enjoyment is not the only aim which our women are meant for. They too have onerous social, moral or religious duties like men. Thousands upon thousands of women are needed to educate their fellow-beings. Thousands upon thousands are wanted to propagate Dharama or righteousness amongst women. The fields of every art, science, industry or profession are as much open to women as to men. The political or the religious arena is as much the birthright of women as of men. Men are meant to teach or educate men. Likewise let women be trained to properly teach and educate women. If widows are compelled to adopt one husband after the other, it is the men who are responsible. Turn the attention of these widows from lust or Cupid and divert it to the nobler domain of religion, morality or education. Give them facilities to soar to the higher level of spirituality. Give them social or religious work. Keep them busy and occupied for a mind quite vacant is a mind distressed. Let them never remain idle or indolent; for the empty brain the devil tempts. Sacrifice health, wealth and everything, but let the widows keep up their character. Let them preserve intact their ancient ideal of woman hood. At any cost let them follow the indelible foot prints that their predecessors have left on the sands of

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Let them rehearse the sacred object lesson that goddess Sita has bequeathed them in the time-worn pages of the Ramayana,—Sita whose chastity or devotion to Rama Ravana with all his wealth and prowess was helpless to violate or overawe. Let them repeat to themselves the notable example of Damyanti whose historical attachment or affection for husband the vicissitudes of all times failed to diminish. Let them, recount the sacred narratives of Tara, wife of Raja Harish Chandra, Savitri, the wife of Satyavahan or Shakuntala, the beloved consort of Dushyant. The marvellous fidelity, matchless devotion, singular chastity or unrivalled faithfulness which these and similar types of ideal women inspire and inculcate by their practical examples of Patibrat Dharam will dwindle into dreams and chimeras if widow marriage or sinister institutions gain ascendancy.

But what should be the culture and education of women? Those times have passed off when in India it was considered a sin to educate women or the Sudras. Those men of the old school who held that women were meant only for darkness and not for light are few and far between. That generation of men which held that knowledge will pollute women is rapidly falling off. It is now admitted on all hands that culture and education are necessary for women. It is now an established fact that like the rays of the sun the rays of knowledge consecrate and purify but do not pollute women. It is now settled beyond question that women have as much natural right for polish and refinement as they have for their food and raiment.

But what sort of culture do they require? What sort of education do they want? What sort of schooling do they stand in need of? Even the best of thinkers have not been able to answer these questions successfully. Leaders and reformers sound discordant

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

notes. The socialist or the educationist has yet to grapple with this knotty problem. It is strange that men have volunteered to decide questions which women can best answer. Women have been reduced to a condition in which they can't decide for themselves. Men thrust their wavering ideas upon them and poor creatures have no alternative but to adapt or adopt. The proper solution whould have been to consult the women themselves first. Let a Gargai or a Maitraiyi come forward to dispute with Yajnavalkya whether knowledge of the supreme self or Bramha is attainable by women. Let a Lilawati argue whether or not arithmetic is suited to women. Let a Bharti be the arbitrator to decide hard questions of the Vedas and the Darshanas between Mandan Misra and Shankaracharya. Let Vidyotama ask Kalidas the beauty of prose or poetry after she made him master among dramatists

It is a pity that men have usurped the domain of women. Men have undertaken to teach women instead of women teaching women. Men have peculiar hobbies with regard to the education of women. Some say that women should receive religious education only. Others hold that a knowledge of Trignometry, Parabola, ellipse, or the physical rules of Heat, Light, and electricity, the inductive or the deductive Logic are as much necessary for womenas for men. They emphasise that ethics, economics, or polities must form part of a woman's curriculum. Law or surgery women should not touch Following these and similar whims, pioneers of reform have opened up girls' schools or seminaries to give perfection to their theories, vehement appeals are made for funds and the public are cordially invited to lavishly contribute to make their experiments successful. They play ducks and drakes with public money but with what result? The silly girl after a full course of seven years turns up home to her grandmother. She is draped in a costly silk sarhi.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

She has a petticoat. Over a shirt of hard cuffs and well starched collar she wears an embroidered fancy jocket fringed or artistically laced after the Paris style. She has well knit socks kept stretched by gaiters and up to date suspenders. Her high heeled full boots mirrored by polish gently squeak as she delicably moves. Her hair is curled to fashion interwoven with flowers and with a cellerloid comb. Her powders and cosmetics tooth brush or cream soaps are arranged in a decent order in her steel trunk of Jones and Brothers She can chit chat in English and has a smattering of almost everything, Urdu, Persian or Hindi. Her wrist watch or her spectacles, her umbrella or her waist-belt become the subject of common talk among the illiterate girls of the street. She requires a well-decorated bath room furnished with tubs and toilet requisites to take her morning dip. Her sleeping room should be well-ventilated and richly furnished. She wants servants and attendants at every step. She can't cook food, for the smoke of the kitchen is injurious to her sight. She can't broom the rooms for the dust will spoil her complexion. She can't sweep clean the cow-dung for that will stain or spoil her shirt.

After watching for a week the stylish living of the collegiate girl, the grandmother, old and emaciated, cried out "My darling here is the cow and the kitchen. I am old and decrepit, with difficulty I had managed to spare for your education. My means are too limited to provide servants. If you continue to live in such high fashion, who will scour the utensils, churn the curd and prepare fodder for the cow ?"

The girl grew indignant and flatly refused to do menial work. The old hag aged, and infirm, unaided and unhelped dragged on with her lot. She thought of getting rid of the girl by giving her in marriage.

She proposed a robust, ruddy land-owner for her hand. But the girl nodded refusal. She would choose

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

none but a graduate. At last through advertisements and otherwise a graduate was selected. The marriage being over, the maiden went to live with her husband. But though the husband was well-educated, his salary was not handsome, with difficulty he had managed to secure a temporary job as a school master drawing Rs. 50 per mens m. This scanty allowance was quite insufficient to meet the extravagance of a polished wife. The husband tried his level best to supplement his small earning in other ways but to no purpose During three or four years he had 3 or 4 children. Constant care and worry told hard upon his already shattered constitution and the poor fellow caught pthisis and died leaving the wife the ponder over the question of widow marriage.

We do not mean to offer any reflections as to the education of western women. Their ideals and modes of living, their tastes and their manners are quite different from those of their Indian sisters. Let them follow whatever model they may like to adopt. Let them build schools or found colleges of their own liking. Let them be educated after their own customs and traditions. Their arts and sciences are in a state of transition. Observation and experiment have yet to mature and perfect their theories or their dogmas. They believe in evolution. From a crude stage of barbarity they have yet to develop truth or reality. Their bright and noble future which will reveal solid and substantial truth, pure or unalloyed reality is yet far off.

But India believes in revelation. The Vedas were vouchsafed to Aryans even at the dawn of creation. Shastras and Smrities soon after followed. Angas and Upangas, Darshans and Upnishads expounded and enunciated maxims or ophorisms which defy all time. Systems of philosophy or branches of science, practical arts or professional handicrafts Rishis and Munis had perfected or completed centuries ago. India's salvation therefore consists in reviving those

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ancient ideals and methods. India's regeneration is in revival and not in reform. Ancient scriptures make no difference between the education of a girl or a boy. The same course and the same syllabus is chalked out for both. All arts and sciences which were open to a Bramhachari were also welcome to a Bramhacharini, Both had to lead a hard and austere life at their Guru's residence. Plain-living and high thinking was the watch word of both. High education was not the monophy of men only. The Gurus of each sex imparted knowledge to their disciples free of all cost and treated them like their sons or daughters. They first initiated their pupils into the laws of Dharma for religion was a them what politics is to the westerner. Having given them a good grounding in spirituality, they took up the instruction of secular sciences. Thus in the course of a few years was brought about their harmonious development, both physical and spiritual. It was taught that the body was subordinate to the spirit. In no case should the physical element get the better of the spirtual. The realm spiritual was in no way to be bargained for the realm material. The ethereal bliss was in no wise to be bartered for the gross indulgences of the senses. Women were taught whole-hearted devotion to their husbands. In word or deed or thought they knew not seperation from them. They followed their lords as shade follows light. They worshipped and adored them like their Ishwara. Their chastity and modesty they prized above everything. They lost their life but kept their honor.

The story is related of a Rajput warrior of Marwar. He had a wife who was most beautiful. After the marriage they had lived together hardly one week when the Rajput was ordered to go and defend a certain fort that was hotly besieged by the enemy. He had no alternative but to depart. The wife with her delicate hands donned him with the mace and fastened the buckle. She

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

put on him the armour and made him ready with the sword or the scutcheon. But the soldier was reluctant. A safe return from a bloody skirmish was an uncertainty and danger of a life was a certainty. In this suspense he went off a few paces and then returned to hug Hard the new bride. The wife embraced him and said "My lord go and fight like a Kshatriya." The soldier started but again returned half way to take the parting kiss. "My darling" said he to his fair "I have come once more to enjoy your blandishments which if I am slain in battle another lover might loot or ravish."

The Rajputani was set ablaze at the taunt of her husband. She walked calmly to the adjacent room. There she wrote a chit of paper and directed her maid servant to present it to his Lord along with her head which she instantly cut down with one stroke of the sword. The husband was horrified to see the cut-off head and read the slip on which was written "My Lord go and fight the battle right manfully with the full assurance of my fidelity and devotion.'

Similarly Goddess Parvati, the incarnation of chastity and devotion, consigned her body to the flickering flames of the sacrificial fire when Raja Daksha rebuked her and twitted her on the poverty and indigence of her beloved husband, the Yogi Shiva of Kailash. Daksha had invited all his kith and kin on the occasion of his grand Aswamedha but intentionally omitted to send for his daughter Sati. Naturally Sati could not restrain the temptation of paying a visit to her father's house on such an auspicious occasion though uninvited. Her husband Lord Shiva prevented her from doing so but Sati insisted upon attending the ceremony. As soon as she entered her father's house, Raja Daksha and his queen became red with rage and cried "Be off O wretch of a daughter, why hast thou come to contaminate our royal assembly and put us to

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

shame or disgrace by wearing these threadbare rags. Fie upon you and your beggar husband " A volley of insulting and abusive epithets was copiously showered upon the poor guileless Sati and her Lord. She, being unable to tolerate the calumnies that were indiscriminately heaped upon her husband, threw herself in the sacrificial fire and squared her accounts there and then.

Another mighty proof of unprecedented devotion and singular fidelity is furnished by the decayed minaerts or dilapidated bulworks of the castle of Chittaur—though ages have passed away and the hissing of serpents or the whizzing of scorpions terrify the stray visitor, the hallowed ramparts of this historical fort enclose a spacious courtyard that was once the scene of feats immemorial. Alla-ud-Din had become enamoured of Padmini. All the Rajput warriors were slain and crowned princes put to sword. The Kshatryas crimsoned their native soil by shedding their blood in profusion. But Alla ud-Din carried everything before him He suppressed all opposition and overceme every obstacle. Triumph and victory kissed his feet. The day had come when all his hopes should be fulfilled Nothing remained for him now but to take possession of his lady-love. Day and night he burned for this angelic beauty. Her separation he could tolerate no further. He yearned and sighed for Padmini for so long a time. His impatience knew no bounds. Gladly he now ordered his men to break open the gates of the palace where the objec of his love was kept concealed. The portals were hammered off and the king marched in to behold this superb damsel. But to his great anxiety and confusion he witnessed clouds of smoke issuing from a gigantic heap of fuel. Flames of fire were kissing the skies and the dreadful element was active in doing its work. One old woman weeping bitterly was standing by to watch the burning pyre. " Where is Padmini and her attendants " the king enquired from her. With tears in her eyes, she

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

pointed towards the heap of ashes and said " Here she is my Lord with her host of maidens." Alla-ud-Din returned hopeless, repenting of all that he had done. What nation upon earth can present a nobler example of heroic self-sacrifice ? Can there be a brigher ideal of pure womanhood? Though to-day the bone-ash of Padmani has been rendered cold and heatless by the icy hand of Time, yet the spirit of this goddess of purity and martyr to chastity breathes forth to the degraded womanfolk of to-day inspiring lessons of virtue and conjugal faith. Aryan history is furnishes a glorious galaxy of such illustrious and immortal names but for fear of tiring the patience of the reader we desist from further amplification.

It must not, however, be presumed that we are advocating the Sati system. Suicide is a reprehensible crime. Law and morality do not sanction it. An act of self-immolation is a heinous offence. Destroyer of one's own life is the greatest culprit in the eye of the Shastras. But when on one side Dharam is lost and on the other life is at stake, the better opinion seems to be to let go the latter and keep intact the former. The simple reason that the scriptures give is that Dharma is eternal and immortal while the body is transient or ephemeral. It is no wisdom to sacrifice for the sake of the perishable or changeable that which is imperishable or ever-existing. Fools only make such a bad bargain. The wise and virtuous never dream of it.

We are not going to suggest cut and dried methods or elaborate schemes for the education or culture of women. Let reformers and leaders perfect whatever propaganda they might choose for this purpose. Let them follow the lines which they fancy to be best conducive to the well-being of women. *What* we beg to emphasise is simply this that all girl schools or colleges should so shape their policy or model their designs that ancient traditions and

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ideals may have a chance of realization or revival. Western imitation will lead to complexity and matter-worshipping and not to simplicity and mental felicity. Manu, the law-giver, says :—" Where the women are respected and well-cared for, there the gods delight to ramble but where the women are disregarded and ill-treated, chaos and confusion are bound to reign." India's regeneration and betterment rest upon women, for they are the nucleus of every sweet home. May God make them religions, pure and wise ! This is what we earnestly pray and hope.

—o—

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ARYA SAMAJ AND THE PROBLEM OF SOCIAL REFORM.

(*By Prof. N. N. Godbole, M.A.B. Sc.*)

The problem of social reform concerns itself with the evolution of society to suit the ever-changing treud of thought of human society. As the word "reform" suggests, in the very nature of things, "reform" does not causist introducing sudden innovations at break-neck speed; the proper interpretation of the idea is to re-organize the ways of society in such a manner that would link up the past with the present and the future and gradually widen the angle of vision so that no part of human society is left behind. It is apparent, therefore that all social reform must be gradual and there should be no forces that will tear away one limb of society from another. Any one, therefore, who tries to transform society by a sudden leap is more likely to dash it to pieces rather than to " reform " it.

All human society is composed of two main compartments, man and woman. All that pertains to the social happiness of these two groups of beings comes under the category of social reform. In India, however, we have been accustomed to use the word in a narrower sense. Indeed, it is no exaggeration to say that we have begun to identify the happiness of women with the idea conveyed by the word social reform. It is western conceptions that are responsible for this narrow association of ideas. The problems of the happiness of man, we rightly or wrongly think, have been on the way of being solved for sometime past and we are labouring under the impression that we have not been looking to what is in modern days called 'enfranchisement' of women. We have some amongst us and outside us who have gone to the extent of believing that women in India have been treated like slaves. I am not one of those who share this extreme view, but I do not wish to

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

hide at the same time that we have not done all that we could do for the uplift of women.

Before proceeding with the discussion of the vital problems concerned with the happiness of women, I propose to discuss the fundamental ideals of womanhood as enunciated by our Shastras. In one place, we are told, "यत्र नार्यस्तु पूज्यंते रमन्ते तत्र देवताः"। "Where women are worshipped, there gods are sporting". This shows that we attach no less importance to our women than we do to our deities. At the same time, it is equally true that we believe in the statement "न स्त्री स्वातंत्र्यमर्हति" "Womanhood does not deserve liberty." The word liberty denotes here "absolute and undefined liberty." Let it be understood that this is only a comparative statement. Absolute liberty is equallydenied to 'man' also; but of the two, woman deserves less than man does. The reason of this is not far to seek. Woman is by nature unable to defend herself single-handed. The truth of this statement is too apparent to need any discussion.

The Hindu ideals of womanhood are a combination of love and regard with modified liberty. The equality of liberty of man and woman as tolerated in the west is denied to women in India. This, therefore, forms the starting point of our consideration of the social problems in India. A woman is a partner of the happiness of man though on the whole a subordinate partner. In every other respect she enjoys complete confidence and regard in the management of the household which is primarily her sphere of activity.

There are three main questions pertaining to the problem of the amelioration of women and those are (1) education, (2) marriage, and (3) freedom of movement. It is with these problems that the Arya Samaj is (and should be) concerned. The question of education was

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

never so fully realised as now and our Society can never claim to be advanced until everyone belonging to the fair-sex and between the ages of 6 and 12 is fully literate. Like the problem of the education of men, this also lends itself to only one solution and that is free and compulsory education. The example of Japan is too commonly known to need repetition. The Arya Samaj is doing splendid work in this direction but it cannot stop its activities till every girl is made literate.

The problem of marriage does not, in my opinion, lend itself to an easy solution. In my own mind there is a conflict of two ideals—first, there is that ancient ideal of perfect chastity and obedience to one husband only—in other words पातिव्रत and then, in the present age, we have the second ideal of self-determination.

I am here referring to the question of re-marriage of widows which is justifiable on the grounds of individual liberty and individual happiness. While the first ideal is admirable, the second is reasonable. It must be remembered, we cannot have both, we must have the one or the other. If we accept the first, then it means, we do not grant women the permission to re-marry, which from a wordly point of view is a deadly punishment inflicted on woman for no mistake of hers. If on the other hand we accept the second ideal, why should we boast of our Puranas, our Ramayana and our Mahabharat? Why should Sita, Tara, and Mandodri, be the ideals of womanhood and why should they be adored? It seems, it is not very easy to arrive at a decision on this important point. The natural trend of society seems to be gradually though very slowly being shifted towards the latter ideal. Time alone will tell exacly what ideal will triumph in the long run.

The third question pertains to the liberty of women and in this matter the Arya Samaj has much to learn

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

from other parts of India. I refer here to the question of Purdah System which is so very prevalent in the Punjab (so also in Bengal). I have stated in the very beginning, that I do not believe that a woman deserves or much less even needs in India absolute liberty. Our ideal is not to enable a woman to earn her own livelihood (excepting under certain exceptional circumstances) nor is it to lock her up in her pyramid-like veil. In the Maharashtra a woman is free yet her liberties are restricted though she freely moves about. The Arya Samaj is doing much to overcome this reminesc ence of the middle ages when owing to foreign invasions life and property had to be specially guarded. To-day things are changed: the leading nations of the world have gone far ahead of us. The men of India are aspiring to compete for the race and they cannot afford to allow their women to lag behind in their "safe-muffled purdah"?

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

MAHARSHI DAYANAND.

(By Principal S. C. Roy.)

The worshippers of Nature, generally, recognize the divinty of the Mountain and the Ocean. Both of them are representatives of the Infinite and fill the hearts of man with everlasting awe and wonder. They awaken in us a sense of our nothingness and strike our imagination and touch our emotions by their height and depth, by their vastness of range and unlimited expanse. They are regarded as gaurdians of freedom, whose voice calls mankind to duty and liberty, to equality and fraternity. From their bosoms flows the stream of life and blows the breeze of the health, that nourish and invigorate the human body and purify and elevate the human soul.

Among the great religious teachers and reformers of mankind, we find two types of heroes corresponding to the Mountain and the Ocean. The one class of Rishis or sages dwell, as it were, in the heights of the Himalayas and breathe a purer and freer air and have a brighter and remoter vision than is possible for the ordinary man of the plains The other class of Bhagats or saints, on the other hand, live, as it were, on the seaside and observe the tides and ebbs of the Ocean of life, develop the art of navigation and teach humanity how to steer the vessel of life safely across the seas and lead towards the port, where they can have commerce with mankind. The former are idealists and look far ahead, they are philosophers and occupy themselves with God and soul, while the latter are concerned with nature and society and benefit the human-race, as men of science, of politics and of social service.

Swami Dayanand, the illustrious founder of the Arya Smaj, belongs to the first type. He was a Rishi, of the mountain type, who recognized his kinship with our spiritual ancestors of the Vedic lore, and who taking his stand on the sacred hymns of the Veda, sought to

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

guide his countrymen, along the path of Aryan culture. A profound scholar of Sanskrit, an earnest seeker after truth, skilled in the art of meditation, disciplined in the lessons of poverty and renunciation, he represents to us the picture of a veritable Rishi.

Doctors differ, but Rishis do not. I can interpret the teachings of Maharishi Dayanand, more clearly, in in the light of what I know about another Maharishi of Modern India, namely Maharishi Davendra Nath Tagore, Superficially considered, there are differences in the external modes of living of these two great teachers. One is a householder, the other is a Sanyasi. One is born and brought up, in the midst of princely fortunes, the other is wedded to poverty. One is given to contemplation and is content with his faith and inner intution about the reality of God and soul, the other is a great scholar practised in the art of debate and perfectly versed in logical methods of argumentations. But these are mere outward details, behind and beyond which it is not difficult to discover the inner unity of spirit. Both of them were selfless devoted workers in the service of God and His children Both are moved by a genuine religous ardour and dedicated their all to the cause of the spiritual regeneration of their country. I briefly enumerate the common features of the two movements inaugurated by these two great Rishis of Modern India. Firsty, both derived their inspiration and strength from the Vedic fountain-head and base their religious, moral and social iife on the lofty idealism of the Upnishads, which are the essence of the Veda. In the Veda, they do not see a collection of words or a servile and trembling adoration of many gods and goddesses, but discover therein pure spiritual worship of one God, without a second and behind the changing words of the human tongue, they find the eternal revelation of the spirit of God. In the midst of conflicting opinions and

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

apparent contradictions of thought and manners, they seek to find the principle, the essence, the root of all religious, which is called the Sanatan Dharam, or the Eternal Religion of the Veda, which does not mean something which is immovable and unchangable, but rather that which constantly transforms the homan soul, reforms the human society and leads more and more progressive manifestations, while retaining its permanent character. Secondly both of them are opposed to the evils existing in orthodox religons, namely, Idolatory and priestcraft, worship of book and man in every form. They are advocates of the Veda, which means knowledge or reason and urge mankind to follow the light of Logos, as reflected in the reason and conscience of man. Thirdly they are supporters of the liberty of Individuals in thought and actions and protest against the tyranny of caste and early marriage. They dissent from the orthodox society which would condemn countless millions to ignorance and slavery and leave them' for ever untouched and untouchable. They are thus equaly earnest in educating the masses and in elevating the fallen and the depressed; and social reform forms an integral part of theirreligous programme. Fourthly, "work is worship," 'no religon without service is the motto of both charity' benevolence, self-sacrifice for the good of Humanity, relief of the distressed, helping the needy, giving shelter to the homeless, nursing the sick, founding orphanages leper asylum and similar philanthropic endeavours, are in the forefront of religous duty in both the movements.

Last, but not the least point of similarity is that both agree in the ideal as well as the method of salvation for the human soul, namely, God—consciousness which combines in itself the elements of Gyan, Bhagti and Karma and includas the perfection of the soul through the culture of all its various sides and functions.

There are the teachings of Swami Dayanand and of Maharishi Davendra Nath. Whatever may be their

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

differences, the unity of spirit underlying the two great reform-movements, namely the Brahmo Smaj and the Arya Smaj, emanating from two great Rishis of modern ndia, cannot be denied by any thoughtful member of either Icommunity.

The salvation of our country, in all the aspects of her national life lies, exacty in the direction, where we discover the unity of Davendra Nath and Dayanand. May the followers of these two great Rishis work in the spirit of harmony and co-operation, in the service of their common motherland is my sincere and earnest prayer.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

SWAMI DAYANAND SARASWATI.

(*By Principal Thundani, Hindu College, Delhi*).

How many ideas, how many strivings and achievements may be summed up in one name—of Swami Dayanand Saraswati ? In these days when the world is throbbing with the longings of a new birth, when the sufferings of war and the terrors of revolution have swayed the hearts of men from dread into despair, it is the voice of religion—that large faith in Humanity and the inherent goodness of life—that wishpers hope. If action be the chief factor in war it is no less the philosophy of peace, and the test of a prophet is in the deeds of his people, and of a religion in the balsam it brings to the wounded soul. Such a creed was Swami Dayanand's. He lived at a time wnen the claims of religion were contested by atheism, and science undermining the foundations of many traditions, was believed to contradict the existence of the Creator. In India the age of conflict between the old and new, between militant Christianity and apethetic Hinduism was also the birth of a great. Renaissance, the mighty currents of which, moving in different directions, are now sweeping over the whole country to-day. In religion, it resulted in a revival of Sanskritic and Vedic studies in the attempt to prove the fundamental catholicity of Hinduism and to reconcile the claims of science and religion in the inspired teachings of the Rishis of old. Hinduism, as vast as the world, as universal as life, independent of authority and above all tradition, began to cast off its accretion of years and came into its own again. It is difficult to measure the debt which the world owes to this revival, or the movements which took their shape under its influence. And Swami Dayanand was the inspiration of one of these—the Arya Samaj—one of the most potent forces in the regeneration of Northern India today. He took his stand on the cardinal principles of hoary Hinduism as taught in the

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Vedas and the Upanishads, freed from Brahmanism and the fetters of the system of castes, and defied the orthodox to shake the foundation of his creed. He taught man to look on man as his brother, and however different in wealth or power, to regard the essential likeness of the soul which makes the meanest equal with the mightiest in the eyes of God. He broke the exclusive birth-right of Hinduism; to him it was universal, and any one into whatever faith he might be born could enter into its precincts and call himself an Arya—the Hindu as he was called in the olden days. Thus social reform was a part of religion and education, gyan—temporal and spiritual—for both to him were parts of one whole—come as the dispeller of darkness, the means to the attainment of light. The man has passed away, but not so his mind. Wherever the Arya Samaj goes, it takes with itself the pure light of ancient Vedic truth, gives its message of fraternity and equality to thousands of hearts and Schools, Colleges and Gurukulas follow in its wake.

—o—

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

THE FINDING OF THE BELOVED.

" By Shanta Devi "

" I will not let thee go unless thou bless me."

So spake Jacob the supplanter and *love* holding by the heel followed after. From time to time we find Jacob in our lives we have intercourse with the angels of pain and of joy, All is well if we can hold fast and cry, I will not let thee go without a blessing. Then do we recognize and catch our *God* by the skirts. *Weld Him* into our very *Being*. *We* learn *Divine Patience* and discontent finds *Divine satisfaction*. On a day of sorrow, out of a heart of fire, I cried to my beloved and the *beloved* answered me, yea with a great *Love*.

I stood under the *Tree* of *Life* O'er-shadowed by an ardent longing. With a discontented grace, I had walled my Self in casting out my fellows with impatient tears, wanting only *one love*, and *Him* I did not recognize. I stood and suffered 'neath the Tree of *life* across with all the world. *Alone.!* An Ishamelite indeed.

Under the Tree of *life* I stood, seeking the knowledge of *good* and evil, the desire to know, *God* and myself.

With jealousy's barbed wing the apple of discord entered the empty cavern of my heart, reverberating with a mighty thunder. *Love* made an answering echo from all the *Living* world. *Out* of that wondrous thunder came.

"You have called your friend a fool". From out of the depths of the parched heart echoes a child's voice "Fool".

I know the bitter wrong the irrevocable thing done. Simple words spoken with so little thought. I had sought my *good* through evil at her expense.

Then swiftly following, a wondrous echo comes, Grace once more, the dense veil of matter withdrawn, a flash

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

of *light* follows : *knowledge* says *if I be lifted up I shall draw all men unto me* then *wisdom* speaks : *am* I ! Am I *God* indeed ? that this thing should be. "Whisperingly the heart murmurs : I will walk humbly in Thy Sight : Thy will be done, Yea, though I walk through the shadow of death I will fear no evil, Thy *rod* and Thy *staff* they comfort me".

Thy rod of pain, thy staff of joy are clasped tight : Renunciation enters : I seek *God* only. Peace comes.

With one sweeping paean of *praise*, the *beloved* wells up in my heart. In that peaceful melody, *Joy* lifts up the weight of pain, evil is no more : *thy rod* and *thy staff* are welded into one, forming the *tau* the cross of *Saint Anthony*.

The *cross* of *blessing* overflows with the *music* of the *beloved*, in *harmony* with the *Will* of *God*.

—o—

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ANCIENT ARYAN CIVILIZATION AND CULTURE.

The Functions and Rights of Municipalities in Ancient India.

The purposes for the promotion of which these municipal bodies were constituted embraced quite a wide area of useful activity which could not be left to the efforts of individuals, but was proper only for communal enterprise. They are thus enumerated by Brhaspati :* preservation and maintenance of public halls; temples, tanks, resthouses, wells for supply of drinking water to travellers, construction of water-courses and places of worship, protection against incursions of wicked people, and relief of the distressed. We thus find that these municipalities addressed themselves, not only to the ordinary material interests of communal life, such as sanitation and water-supply, but also to the interests of public and spiritual life by the provision of halls for public meetings and temples for public worship. They also organised the communal charities which embraced not merely the secular relief of the poor in times of famine and other calamities (*Kulayana-virodhascha*) but also their religious or spiritual ministrations which included the performance

---

* सभा प्रापदेवगृह तड़ागाराम संस्कृतिः ।
तथा नाथ दरिद्रानां संस्कारो यजन क्रिया ॥
कुलायनं निरोधश्च कार्य मस्माभि रंशतः ।
यन्नै तल्लिखितं सम्यक् धर्म्या सा समय क्रिया ॥

The *Viramitrodaya* thus explains the passage :

सभा मण्डपः । प्रपा पा नीय शालिका । अरामः उपवनम् । संस्कृतिः जीर्णोद्धारः । संस्कारः उपनयनादिकः प्रेत दहनादिकश्च । यजन क्रिया सोम यागादि कर्तृभ्योदानम् । कुलायन निरोधः कुलायन दुर्भिक्षादि अपगम पर्यन्तस्य धारणम । There is another reading कुलायन विरोधः of which the meaning is कुल्यायाः प्रवर्त्तन प्रति बन्धौ ॥

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

of purifying rites for the destitute and poor, *viz.*, arrangements for the cremation of dead paupers, distribution of gifts among people desirous of performing religious, acts, etc. Thus the sphere of the administration of Poor Law was widened so as to bring within its compass provision for the spiritual necessities in the life of the destitute as fixed by their *Shastras*. In another passage Brhaspati includes financial support in aid of the idiot, the infirm, the blind, the orphan, the distressed, as also diseased persons and women among the legitimate purposes to which an association could apply its public fund.* We should also note that the interests of strangers were not ignored.

Some irrigation channels are mentioned in the inscriptions, *e. g.*, the Uyyakkondan in Trichnopoly District of the time of Rajaraja I, the head-sluice of the Periyavaykkal in the same district, built of stone during the reign of Rajaraja II, about A. D. 1219.

Remedies against breaches in tank bunds and other similar accidents beyond human control were generally provided by private charity. Thus in A. D. 1180—90, for instance, heavy rains caused breaches in the tank at Sœmangalam (Chigleput), which were repaired by a chief. There were two breaches next year also repaired by him, but he then made a money endowment, from the interest of which the assembly agreed to carry out the instructions of the donor by depositing a certain specified quantity of earth on the bund annually (No. 183 of 1901).

From the evidence adduced above it is clear that tanks, sluices, and irrigation channels were always maintained by local bodies though their construction

---

* देवं बालिशवृद्धान्धस्त्रीबालातुर रोगिषु ।
सन्तानिकादिषु तथा एष धर्म्मः सनातनः ॥

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

was often due to private or royal benefactions. * The maintenance of tanks chiefly meant the periodical removal of its silt, and the work devolved upon the municipal department—or rather 'the tank committee'—of the village assembly, who were put in charge of endowments of both money and land for the purpose by private donors. We have also seen that p reservation of tanks was regarded as a religious work, bringing great spiritual merit to the man providing for it. Tanks themselves, like temples, had endowments of land or money of their own, and the repairs were enacted at the expense of these endowments.

The sources of the corporation finances are thus indicated by Brhaspati (XVII. 24)† : "Whatever is obtained or preserved by the members of a fellowship or earmarked for a particular purpose of the society or acquired through the king's favour is common to all (members of the society)' Another source of that joint-stock is indicated by Yajnavalkya (II. 190),‡ *viz.*, the profits which an individual member of the association may earn in the execution of a public work entrusted to him by the Association. These profits legally vest

* The motive for such benefactions was probably connected with the prevailing belief that the spirit of a dead man is consumed by extraordinary thirst and that it has to be appeased by charities of a water-shed, well, or tank. An instance of this is mentioned in a record of the time of Rajaraja I (see Mad. Ep. Report, 1914), and another in the twenty-sixth year of his reign recording a gift of land for maintaining a water-shed in order that the thirsty spirit of his sister, the deceased queen Viramahadevi (evidently the wife of King Rajendra-Chola I) might be appeased (Md. Ep. Report, 1916, P.118). No. 422 of 1915, however, quotes the words of the Mahabharata stating that the person in whose tank the thirsty cows, beasts, birds, and men drink water obtains the fruit of performing the Asvamedha sacrifice, thus expressing probably the true motive of these secular charities.

† यत्तैः प्राप्तं रक्षितञ्च गणार्थं वो प्रकल्पितम्।
राज प्रसाद लब्धञ्च सर्व्वेषामेव तत्समम्॥

‡ समूह कार्य प्रहितो यल्लभेत तदर्पयेत्।
एका दश गुणं दाप्यः यद्यसौनार्पयेत्स्वयम्॥

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

in the corporation, and cannot be appropriated by the individual who has reaped them. If he unlawfully appropriates them he has to refund eleven times the amount of the original profits as a penalty. Thus the sources of the public fund of corporations comprise the contributions of individual members, the gifts of the king, the profits earned on public works, and the proceeds from penalties which included confiscation of property for serious offences, as stated by Brhaspati and Yajnavalkya. But the *Viramitrodaya* mentions an additional source of municipal revenue, *viz.*, octroi duties on goods sold within municipal limits.* The *Vivadaratnakara*, in its chapter on immunities enjoyed by towns, also mentions a few other sources such as those connected with the rights granted to the municipalities to import and export goods without the sanction of government (and thereby earning immunity from the necessary cesses), to levy a duty on goods carried on people's shoulders, and to decide disputes relative to the conduct of the minor associations existing within the municipal limits. When these sources of municipal revenue proved inadequate, recourse was had to private borrowings or state help.†

The utilization of this joint stock was determined by the corporation itself either every month or six months in the manner following.‡ *viz.*, (*a*) by division

---

* जनपदेतु क्वचित् विक्रतृ सकाशात् शुल्क ग्रहणमित्यनेकविधः समयावर्त्तते ॥

† निष्क्रमणं प्रवेशेष्वनिवेदनम् स्कन्ध बाह्येषु शुल्को गणसमय श्रेणी पूग व्यवहार निष्ठा ॥

‡ देयं बालिशवृद्धान्ध स्त्री बालातुररोगिषु ।
सन्तानिकादिषु तथा एष धर्म्मः सनातनः ॥
ततो लभ्येत यत्किञ्चित् सर्व्वेषामेव तत्समम् ।
षाण्मासिकं मासिकं वा विभक्तव्यं यथांशतः ॥
यत्नैः प्राप्तं रक्षितञ्च गणार्थं वा प्रकल्पितम् ।
राज प्रसाद लब्धञ्च सर्वेषामेव तत्समम् ॥

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

among the members or partners of the association, or (*b*) by donations to the deserving, such as the infirm, diseased, distressed, blind, and idiotic, orphans and helpless women, or (*c*) by expenditure on such public works as might be decided upon by the guild. The division of the net joint-fund among the members was of course proportioned according to the amount contributed to the fund by each individual member (*i. e.*, according to his share in the joint-stock). It is also clear that all funds donated by the king to single member of a corporation should belong to all or the entire body, thus showing the communistic principles on which the corporation was governed. 'Whatever is acquired through the king's favour is common to all,' Brhaspati (XVII,-24). All expenditures of the society, besides royal gifts. are similarly common to all,

Local Government, in Ancient India by Mr. Radha Kumud Mukerji (adapted).

Brain Surgery in Ancient India.

But perhaps there was no period in the history of Indian literature and science in which so liberal a patronage was given to learning in general and to poetry and medicine in particular as in the reign of King Bhoja of Dhar (A. C. 977). It was a golden age of Hindu literature. The king was a learned man himself, and is the reputed author of a treatise on medicine and other works. Pandit Ballala, in his *Bhoja Prabandha* or a collection of literary anecdotes relating to King Bhoja, describes an interesting surgical operation performed on the king, who was suffering from severe pain in the head. He tried all medicinal means, but to no purpose, and his condition became most critical, when two brother physicians happened to arrive in Dhar, who, after carefully considering the case, came to the conclusion that the patient would obtain no relief until surgically treated. They accordingly administered

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

a drug called *Sammohini* to render him insensible. When the patient was completely under the influence of the drug, they trephined his skull, removed from the brain the real cause of complaint, closed the opening, stitched the wound, and applied a healing balm. They are then related to have administered a restorative medicine called *Sanjivni* to the patient, who thereby regained consciousness, and experienced complete relief. This incident clearly shows that brain surgery, which is considered one of the greatest achievements of modern science, was not unknown to the Indians. This is not a solitary instance. Jivaka, the personal physician of Budha is recorded to have practised cranial surgery with the greatest success. There are on record successful cases of abdominal section also. Thus it will be seen that the ancient Hindus performed operations regarded as "triumphs of modern surgery." *Sammohini* served the purpose of chloroform. but there is hardly a drug in the modern Pharmacopaeia corresponding with *Sanjivini*, which no doubt minimised the chances of "deaths under anaesthetics" that at present sometimes occur.

History of Aryan Medical Science by the Thakore Sahib of Gondal.

—o—

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

MANY THOUGHTS OF MANY MINDS.

A very interesting article on "Hypnotism as a curative means" by 'S. B. Day' appeared in the November number of the 'East and West. The writer is emphatically of opinion that it is a science of Indian origin, and he has given corresponding Sanskrit names for the technical terms used by Hypnotists and Mesmerists. We give excerpts from the article for the benefit of our readers :—"Hypnosis as a curative means especially in cases involving a shattered nervous system—has of late been resorted to by scientific men in the treatment of soldiers returning from the front struck with blindness deafness or dumbness.

Both mesmerism and hypnotism are concerned with the production of sleep, but as there are differences in their methods of procedure, so are there differences in the results produced. Hypnotism achieves its results by the employment of suggestion only, while mesmerism attains them by means of the fixed gaze and passes The results arrived at by these two methods differ both qualitatively and quantitatively. In either case the mind of the operator must be brought in rapport with the mind of the subject. For medical purposes the mesmeric process is more generally useful than the hypnotic method, for the reason that it increases the intensity of the sleep to such an extent that the subjective consciousness of the patient is enabled to work in perfect accord with extraneous suggestion. Indeed, for the purpose of curing difficult cases, no known method of hypnotism is so powerful as that of mesmerism, and it is owing to the efficacy of the latter that its practice was much in vogue in India in ancient times, and is still greatly resorted to. Moreover, mesmeric sleep approaches nearer to the self induced trance of the Yogi.

It is perhaps not widely known that successful experiments of a most sensational character have recently

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

been carried out by medical men under the auspices of the British Government in India.

So far, 133 cases have been reported and everyone of them appears to have been cured, though some were found to be more difficult than others.

It is interesting to note that this system of healing is Indian, and is clearly set forth in the ancient books of the Saiva Sidhanta, in which the natural sleep is referred to as *Kevala Sushapti* and the mesmeric sleep as *Nirmala Sushapti*, Western science, under the leadership of such scientists as Sir William Crooks, Professor William James and Sir Oliver Lodge, is rapidly opening up vistas of truth so far unrecognised in our day, and in fact coming nearer to the ancient occult and unsectarian teachings of the Saiva Sidhanta.

***

Kabir—a master mind flourished in the 15th Century A. D. His views on *Murti Puja* (idolatry) and *Shradha* (offering libations to the dead) would not be without interest to our readers. We quote from an article in the November number of *East and West*:—

"The saint (Kabir) was the very reverse of an idolator. He says that God is unseen and unseeable, and that to make an image of him is simply absurd. An idol does not possess the functions of a living being, so that to offer it fruits sweets, and other eatables would be ridiculous. An idol not being a God or an apology for one, to do it worship is vain and fruitless. Plateful of sweets and condiments, you are placing before the image; but has it any idea of eating? Where has stone learned the use of eatable and enjoyable things? Men in their ignorance are besmearing with sandal paste one, who has not ear, tongue or body susceptible of touch.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Kabir did much to expose the idea of offering libation of water to deceased ancestors. One day while he was bathing in the river, he found some Hindus engaged in pouring water to their bygone ancestors. On seeing this the saint commenced pouring water towards the west. One of the Hindus asked him that, Jolaha as he was, what on earth he was doing in the right Hindu way. Kabir replied that he was pouring water on his field which was a little way off. On this, the said Hindu called him a fool observing that it was impossible for him to pour water on his field which lay at a distance. Kabir retorted by saying that he himself was a greater fool in trying thus to pour water to his ancestors who were in far off heaven. In this way he made fun of the practice which was being done by the Hindus.

***

Science is gradually coming round to the view that all matter is ultimately one, and does not consist of so many divers elements. This was also the view of ancient Hindu philosophers. From the results of scientific inquiry in recent years, one feels inclined to infer that another decade may find the modern scientific view completely in accord with the ancient Hindu view of matter. We quote from an article bearing on the subject, published in "The Occult Review" of February 1920, under the title of Occultism and the Atomic Theory, by H. Stanley Redgrove :—"It was established by the researches of Professor Sir J. J. Thomson, that when electricity is forced through a highly rarefied gas, it is conveyed by (or rather, in the form of) minute negatively charged particles, much smaller than the smallest known atom, that of hydrogen Since the nature of these particles—first called "corpuscles," but now known as "electrons" was found to be

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

independent of the gas used, it was not unreasonably concluded that here perhaps was the unity behind the multiplicity of atoms for which so long search had been made. This conclusion was much strengthened by the discovery of radium and other strongly radio active elements, whose atoms were found to be unstable, decomposing spontaneously into atoms of other elements with the liberation of free electrons. At the same time a serious difficulty was encountered, namely, how to explain the production of an atom, an electrically neutral body, from electrically negative particles, no electrically neutral or positively charged particle corresponding to the electron being known. Professor Sir J. J. Thomson assumed a sphere of positive electrification wherein the electrons are supposed to revolve. However, determinations made by him of the stoppage and scattering by various elementary and compound bodies of the electrons (B.-rays) which are shot off when the radium atom decomposes, as well as other researches, seem to indicate that the number of electrons in any atom is of the same order as its atomic weight. Professor Rutherford has suggested, in consequence, that the atom may consist of a massive central nucleus (or con-carrier of electricity), electrified positively, around which the electrically negative electrons revolve, the atom thus being a sort of microcomic solar system. The inertia or mass of the electron, as determined by Thomson and others, is about $\frac{1}{1000}$ of that of the hydrogen atom. Moreover, everything indicates that this inertia or mass is entirely electrical in origin, the electron being, not strictly a particle charged with electricity, but simply an electrical charge —an indivisible unit or atom of negative electricity. Now, mass or inertia is the one characteristic property of what we call "matter," and it is because of this property that matter possesses weight, so that it would seem that the one essential character of matter can be explained

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

electrically and that matter can be resolved into an electrical phenomenon. The resolution of matter has, however, been carried a step further, and the view is everywhere gaining ground amongst men of science that the electron is nothing but a stress centre in the ether, and the atoms of matter etherial vortices. What then is the ether. The concept of the ether, like that of the atom, is exceedingly ancient and has undergone many vicissitudes. From the scientific point of view the history of the theory of the ether may be dated from Huggens (17th Century). It arose as the result of attempts to explain such phenomena as the diffraction and polarisation of light, which the old theory, that light was propagated by means of small particles thrown out from the luminous body, was powerless to explain. According to Huggens' undulatory theory, which was especially developed by Euler, Young and Fresuel, all space is filled with a homogeneous perfectly fluid medium the ether. The luminosity of a body is due to an extremely rapid libratory motion of its molecules, which when communicated to the ether, is propagated in all directions. The vibrations of the ether take place transversely and not in the direction in which the wave is travelling * * * * * Lodge's researches prove, not merely that the ether is by no means a tenuous body, but that its density is enormously great compared with even the densest form of matter. Not only is the ether enormously dense, it also possesses tremendous energy. As Lodge himself puts it, "Every cubic millimetre of the universal ether of space must possess the equivalent of a thousand tons, and every part of it must be squirming internally with the velocity of light.

As Swedenborg so well divined, and modern research demonstrates, a fluid or normally non rigid body, if moving with a sufficiently high velocity, becomes endowed with rigidity and the other characteristics of solidity,

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

thus, as Lodge points out in the work to which I have referred, a disc of paper if rotated sufficiently rapidly will cut into steel, and a stream of water flowing at a high rate cannot be severed with a sword. So by the rapid vibration of etherial stress-centres may a solid atom be produced. Material bodies have such low densities compared with the ether, because, although made out of this very dense medium, they possess a grained structure and the distance between the grains is so great. The density of ether within any material body is as great as that of the ether without, but it is not this density that we determine when we find, as we say the density of a body by means of weighing it and measuring its volume.

Matter in the light of this theory is seen to be something less than the ether—its properties faint shadows of those of its source. In itself ether is always ether, but to become manifested as matter, it must, if I may be allowed to personify it, humiliate itself and limit its splendours and powers. But if we may conceive the energy and mass of all material bodies to be that of the ether, limited in view of its manifestation, may we not carry the thought a step further and, with Swedenborg and many another bold adventurer into the unknown, regard the whole universe as continually created by the self limitation of the infinite substance and power of God.

—o—

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

A FOUNDATIONLESS THEORY.

Sir R. G. Bhandarkar, the venerable Indian Orientalist, contributes to '*The Journal of the Bombay Branch of the Royal Asiatic Society*,' a paper headed. "The Aryans in the Land of the Assurs (Skr. H.Asura)" in which he tries to prove that the Vedic word *Asura* is derived from the name of the inhabitants of Assyria. The chief argument in support of this wild hypothesis is that.

> "There are, however, a few passages in which what is said about the Asura resembles that which is said in connection with the Dasyus, and there the word may be taken to denote enemies of men."

This argument is developed thus :—

> "Again in A. V. IX, 2, 17 and 18 Kama is invoked to dispel the worshipper's rivals as the gods did the Asuras and Indra hurled the Dasyus into utter darkness. Here Asuras are compared with the Dasyus and may be *like the latter* the oborigines of a specific country." In A VX, 3, 11 we have स मे शत्रुन्वि बाधत्वा-मिन्द्रो स्थूनिवासुदान Here the amulet of the Varna tree is desired to "destroy the wearer's enemies as Indra did the Dasyus, the Asuras. Here Dasyus and Asuras are put together, the former characterising the latter so as to make the whole signify, "the Dasyu Asuras or *aboriginal Asuras*" or the expression may be taken to mean "Dasyus and Asuras" in which case it is possible to understand that if the aborigines of India were called by the first name the Asuras also must signify the aborigines of some other countries."

It is, indeed, a feat worthy of a knighted scholar alone to compress together so many untenable conjectures and so much verbal jugglery in the compass of a paragraph. In the original of A. VX, 3, 11 there is no word for "amulet" and yet it must be inserted in order to prove that the Asuras were the ancient Assyrians who were credited—and that again quite gratuitously and without any con-

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

clusive proof—with necromancy or perhaps Dr. Bhandarkar has merely copied Griffith's translation and has not cared to attempt a rendering himself. Similarly there is no word in the original corresponding to the idea of "wearing or wearer." The amulet having been imagined, it must further be imagined that it must have been worn somewhere by some body. We fail to understand how Dasyu Asuras can be rendered into "aboriginal Asuras." Even according to the occidental orientalists, whose lead the venerable Doctor follows "Dasyu" does not mean "aboriginal" but "aboriginal Indian." It is as preposterous to speak of Dasyu Asuras (taking the words to mean what Dr Bhandarkar gratuitously assumes they do mean) as to speak of "Japanese Germans," "Russian Englishmen" or "Hindu Muslims." Moreover the logic which seeks to prove that inasmuch as the words "Dasyus" and "Asuras" are put together, they must necessarily have a similar meaning is indeed original. Griffith translates the last portion of Ath. VIII, IX, 24 thus :—

> "And he then satisfied the four divisions, the Gods and men and Asuras and Rishis.

Similarly Ath. VIII, VI, 5 is translated as follows :—

> "The black and hairy Asura, and Stanhaya and Tandika Aryas from the girl we drive, from bosom, waist, and parts below."

Are we, then, to assume that Asuras and Rishis mean the same thing and arayas and Stanlayas are Chaldeans and Babylonians ?

Again in Ath. VIII, V, 8 we are told of the witchcraft of the Angirases" and "witchcraft wrought by Asuras. Would it be right to deduce that because the words "Angirases" and "Asuras" appear herein close juxta position, they mean the samething.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Again it has been customary to prove the unproved with the help of the proved but our learned Orientalist has tried the impossible feat of proceeding from the unproved to the provable or from one unverified hypothesist a another demanding proof. It is by no means a proven fact that the term Dasyu is na equivalent term for Indian aborigines. No indigeonus ancient or medieval exegist or commentator has ever even suspected this meaning of the term. Indian scholarship and Indian tradition lend no support to this famtastic surmise. Says Dr. Muir :—

> "I must, however, begin with a candid admission that, so far as I know, *none of the Sanskrit books. not even the most ancient, contain any distinct reference or allusion to the foreign* origin of the Indians."

Even European Orientalists are not unanimous on the subject. Says Professor Roth in his Lexican.

> "It is but seldom, if at all, that the explanation of Dasyu as referring to the non-Aryans, the barbarians, is advisable.'

Mr. N. B. Pavagee in his '*The Aryavarta Home and its Artic Colonies*" quotes Mr. Nesfield's argument which amounts to this that there never was any such division of the people of India as the Aryan conquerors of India and the aborigines of the country. He goes so far as to assert that it is the modern doctrine which divides the population of India into Aryan and aboriginal. He further advocates that there is "essential unity of the Indian race' and maintains that the great majority of Brahmans are not of lighter complexion or of finer and better bred features than any other caste, or 'distinct in race and blood from the scavengers who swept the roads.' Even Muir, the chief protagonist of the theory of immigration, has the fairness to admit while dwelling upon the epithets applied in the Veda to the Dasyus that "*they are too general to allow us the inference of any ethnological conclusion.*

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Further on he says :—

"I have gone over the names of the Dasyus or Asuras mentioned in the Rig-Veda with the view of discovering whether any of them could be regarded as of non-Aryan or indigenus origin, but I have not observed any that appear to be of this character."

What can be clerer than this admission ? And yet Muir Hries to support the view that the Aryas and the aborigines were distinct races.

The ancient sages of India expressly tell us that the Dasyus were of Indian origin. The Kanboyas are regarded as Dasyus. But in Manu. (X, 43, 44) we read.

> "But in consequence of the omission of the sacred rites, and of their not consulting Brahmans, the following tribes of Kshatryas *have gradually* sank in this world to the condition of Sudras (*viz.*, the Pandrakas, the Kodas, the Dravidas, the Kameojas, the Yavanas, the Sakas, the Paradas, the Pahlawas, the Kinas, the Vistas and the Darawas."

In the next two verses we are told that even those whose mother tongue is Sanskrit can be Dasayus. Hence it is clear that the difference indicated by the terms "Arya" and "Dasyu" is ethical and cultural and not ethnological. This view is supported by other ancient authorities also. From Nirukta (ii, 2) it clearly appears that the Kamboyas spoke a dialect of Sanskrit. In the Aitreya Brahman (VII, 18) we are told in so many words that "Most of the Dasyus are descended from Vishva Mitra." How can it be said in the face of this statement that the Dasyu was a name given to the people who occupied our country long long anterior to the birth of Vishvamitra. In the Shanti Parb of the Maha-

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

bharat the astonishing statement is made that a Brahman, Gautama by name, became a Dasyu by association with the Dasyus. The texts of the Vedas conclusively prove this view. In the Rig. Veda I, 51, 8 the Aryas are identified with those who perform the sacraments and the Dasyus with those who are lawless and this irrespective of nationality. A passage from the Rig Veda, however, is decisive (5, 70, 3).

It says that we must overcome the Dasyus in our persons. In the Chhandogya Upnishad we are told.

> "Hence even at the present day a person who is destitute of liberality and faith and who does not perform the sacraments is contemptuously addressed as one of the Asuras."

From a passage in the Satapath Brahman, III, 2, 1, 23 and 24 it clearly appears that an ill-educated and unpolished man who cannot prononce Sanskrit words correctly is called an Asura. Dr. Bhandarkar himself quotes a passage from Patanjali in which occur characteristic words !

Grammar then according to Patanjali, ought to be leant in order to escape being classed with the Malechhas. It is clear, therefore, that the terms Dasyu, Asura and Malechhas signify in the Vedas and other ancient Sanskrit works uncultured, unpolished and unschooled men and the word Arya signifies "a polished gentleman who is of good character and is religious."

Again it does not stand to reason and is against all canons of probability that if the word Asura refers to Assyrian oborigines, the enemies of the Aryas, it could ever have been used," in the words of Dr. Bhandarkar, "in the Vedas in the sense of "living," "vigorous," "powerful" and applied as an epithet to various gods such as Dayas, Indra, Varuna &c." Asura is used in

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

the following texts as a name of the Supreme Deity Himself !

अव ते हेड़ो वरुण नमोभिर न यज्ञेभिरी महे हविर्भिः ।
सयन्नस्मभ्यमसुर प्रचेता राजन्नेनांसि शिश्रथः कृतानि ॥

With bending down, oblations, Yajnas, O Varuna, we deprecate their anger :

Wise Asura, the King of wide dominion, loossen the hands of sins by us committed.

सत्रा मदासस्तव विश्वजन्याः सत्रा रायोध मे पार्थिवासः ।
सत्रा वाजानामभवो विभक्ता यद्देवेषु धारयथा असुर्यम् ॥

"Thou hast been the dealer-froth of vigour, since among Gods thou has had power and God head (Asuryam).

Life and Death.

This is the heading of a thoughtful article by Mr. T. W. Rolleston in the current issue of the "*Hibbert Journal.*" Modern philosophy, even when it has accepted the existence of the soul, has done so only in the case of man and this, strangely enough, in spite of the fact that the moderns life as an unbroken chain of gradual ascent from the earliest speck of living protaplasm, of which we cannot say whether it is animal or vegetable, up to man. So persistent is modern thought in restricting immortality to mankind that it sometimes accepts the doctrine of re-incarnation but rejects the Law of metempsychasis although the latter alone completes the Evolution Hypothesis as we have shown many times. Says the writer !

> At what point, then, can we say that there began to be a spirit as distinct from a body, and when did this spirit become endowed with the capacity of persisting when the physical

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

organism was dissolved? Was the Piltdown man immortal? Were his half Simian remains committed to the Pliocene gravel-drift 500,000 years ago 'in the sure and certain hope of a joyful reserruction?" When, indeed, in the life—history of any individual did he become endowed with this tremendous gift—and burden? Is the new-born infant an immortal soul? Is the infant on the eve of birth immortal? or when it began in a microscopic germ? When one probes the matter one sees at once, I think, that this conception of an exclusive immortality for man will not work in any natural system, and I am considering only such systems here. It will not work because *imortality is not a condition which can be evolved.* One cannot be a little immortal, and then a little more, and finally quite immortal. *It must have come all at once and altogether*—and one cannot lay one's finger on any stage in the history either of the individual or the race when this vast and sudden change can be rationally conceived to have taken place.

The writer passes the following severe but absolutely just judgment on the pureile Christian doctrine of a Judgment Day!

And the conception of a Judgment Day whose sentence is perfected and irrevocable (even if not actually carried out) at death is evidently a fairy tale of the world's childhood.

The Law of Karma appeals with irresistible force to the writer on account of its invincible logic and extreme simplicity as it has appealed to the mightiest minds of ancient medieval and modern Europe—Plato Aristotle, Hume, Lessning, Huxley, Maeterlink and Mctaggast. Says the learned writer :—

The whole life of a man, both his inmost thoughts and his outward actions, constitute what is called his "Karma' and the Karma builds up gradually his new personality which after death gravitates automatically to the state of life for which it is fitted. It leaves conscious memory behind it when

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

it pasts from the body, but the results of its actions remain. If you live like a swine in this world, you will be a swine or something like it in the next, but not for eternity. The ever-revolving wheel of life continually presents new opportunities and on this wheel not only man but every living thing is constantly ascending or descending. But from the wheel itself there is a way of escape. The spirit, when purified by long trials and sufferings, ennobled by love and sacrifice, and enlightened by ages of experience, can quit for ever the world of change and unrest and enter into Nirvana—a conception for which there appears to be no term in any Western language, for it is not annihilation, nor is it existence as we understand existence; the nearest description we can give of it is, I suppose, to say that it means a complete absorption in the ultimate reality. To my mind this is the most satisfying and most rational view of what we may call the mechanism of the future life which has ever been framed by man. It makes all other speculations look childish, and if we are to define at all the conditions of survival after death, I think we might say in the wise words of Socrates in the Phœdo. "If this is not the exact truth, it is at any rate something very like it." Ibsen has emerodied the whole scheme in one pregnant sentences: 'Man's work in his soul.''

This is, no doubt, a whole-hearted and ungrudding tribute to the one hypothesis on the subject which alone can satisfy philosophic minds. But the writer is wrong in ascribing the doctrine to Lord Budha. The Doctrine of Karma and Rebirth is as old as the ageless Veda—the eternal type of Divine Wisdom. Here are two texts from the holy and hoary scriptures which state this truth in unequivocal terms :—

(*a*) प्रेहि २ पथिभि पूर्वेभिर्यत्रा नः पूर्वे पितरः परेयु ! । उभा राजाना स्वधया मदन्ता यमं पश्यासि वरुणं च देवं स्वाहा ॥

सङ्गच्छस्व पितृभि ! संयमेनेष्टा पूर्तेन परमे श्योमन । हित्वायं वयं पुनरस्त मेही संगच्छस्व तन्वा सुवर्चाः स्वाहा ॥

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

"Go forth, go forth upon the ancient pathways wheron our sires of old have gone before us.....Meet Yamā, meet the Fathers, *meet the meril of free or ordered acts, in highest heaven. Leave sin and evil, seek anew thy dwelling, and bright with glory wear another body.* (Rigveda Mandala X, Sukta 14, Mantras 8 and 9.

Some people think that the idea of Nirvana is of Budhist origin. Nothing can be further from the truth. The idea is clearly stated in the Upnishads and the Darshanas. The writer puts in a very powerful plea for immortality (amriratatva in the Veda) when he says :—

> Has the power which has somehow urged the long ascent of life upto this height only done so in order, at the end, to push it off into an abyss of nothingness? I do not wish to be deluded by false hopes, but this seem to me totally incredible. The creature of the hour could have no thoughts beyond the hour! The journey of the time-spirit could hardly have been begun in order to find its asses, and end by discovering a Kingdom—which wasn't there! To suppose that high spiritual energy such as the world has seen embodied in a Joan of Arc, or a St. Francis of Assioi, on a Florence Nightingale goes clean out of existence like a blown-out candle-flame when the organism through which it expressed itself is dissolved, is a conception which I should think only possible to minds which had never had any vision of reality, or which have closed their eyes to it when they began to reason—as if reason, to be right in the end, does not absolutely depend on a true vision of the beginning.

It is, indeed, a remarkable sign of the times that modern philosophy is re-discovering truths which, aeons back, the sages of India preached to mankind. Modern Thought furnishes, indeed, a reasoned statement of ancient Wisdom.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The Rishi Bodh Number of the *Arya Gazette*

Our esteemed contemporary of the *Arya Gazette* (Vernacular Weekly Lahore) has brought out a Dayanand Memorial number of his paper. The special number is beautifully printed on art paper and has a beautiful picture of Rishi Dayanand. Twenty thousand copies of this number have been issued and we make no doubt of it that they will all be sold. We have nothing but praise for the enterprise of the editor, L. Khushal Chand Khursand. We heartily congratulate him upon the sumptuous literary treat that he has provided for his readers. There are contributions by such publicists of note and scholars as Mahatma Gandhi, Mr. Kelkar, Principal Rudra, Mahatma Hansraj, Principal Dewan Chand, Pandit Bhagwaddatta and others.

The poet-philosopher of India has contributed the following exquisite message, perfect both in form and spirit.

"My reverence to great teacher Dyananda whose vision found unity and truth in India's spiritual history, whose mind luminously comprehended all departments of India's life—Whose call to India is the call of awakening to truth and purity from inertness of unreason and ignorance of the meaning of our past."

What a noble, concise and accurate characterisation worthy alike of the great poet-philosopher and the greater subject of his appreciation. Mahatma Gandhi's short contribution shows that, on account of insufficient data, he has failed to frame a just estimate of the World-Redeemer Dayananda. Mahatma Ghandhi is the soul of rectitude and the appotheosis of fair—mindedness. We are, therefore, not without hope that he will, when time permits. read for himself Dayanand's *magnum*

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Opus, the Sattyarath Prakash, and revise his opinion about the intolerance of the mighty master. A deeper study of the seer will convince Mahatma Ji that Dayananda was the veriest apostle of toleration. He was like all reformers—and among the number we include Mahatma Ji himself—whose indigintant denunciation of O'Dwyerism in the *Young India*" has burnt into soul of many a tin—God—in the habit of expressing his deep convictions in strong language. He always called a spade a spade. This led many a superficial observer to conclude that he was intolerent. We hope to write at some length on the subject in our next issue. We are enabled to print in our current issue by the coursery of L. Khushal Chand, the articles of Mr. Kelkar and Principal Rudra and some other eminent writer received for the special number. The prices per copy is 2 annas and 6 pies. Can be had from the *Arya Gazette* office, Anarkali, Lahore.

The Forthcoming Anniversary of the Gurukula Vishvavidyalya.

The next anniversary of the Gurukula, the greatest seat of ancient Aryan Culture in India, comes off on the 2nd, 3rd, 4th and 5th of April. Preparations are in progress. Swami Shradhananda Sanayasi, who has resumed charge of the office of Governor and Principal, has issued an appeal to the general public in which he has solicited financial support. We are sure the appeal which comes from the pen of the fonnder, who has done so much to build up the institution and made such enormous sacrifices for its cause, will meet with an effective response. Another fortnight and the anniversary proceedings will be in full swing. Those who have not yet commenced the work of collecting subscriptions must set to work forthwith. There is no time to be lost. Last year on account of the Punjab disturbances and their aftermath the attendance at

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

the Gurukula Anniversary was sparse and meagre. We are sure this time educated Indians will muster strong on the occasion and give practical proofs of their love for national education and interest in the revival of the pristime glories of mother India. We understand that learned speakers and well-known publicists will grace the anniversary with their presence and deliver instructive speeches and illuminating discourses. There will be four sittings of the Saraswati Samelan in which learned papers will be read on various aspects of Vedic research and historical, philosophical and antiquarian subjects. Let us hope that there will be a record gathering this year not only of Arya Samajists but also of educated Hindus and others interested in the educational well-being and moral welfare of the rising generation. The Gurukula Anniversary is an event of considerable importance and sometimes most inspiring sights are witnessed on the occasion which fill the heart of the spectator with rejoicing and hope for the future of the country.

Mahatma Gandhi and the Bible.

The *Indian Witness* of Lucknow publishes a letter headed. "An interview with Mr. Gandhi" from the pen of the Revd. S. W. Cleves of Meerut. After justly praising the renowned saint's spirituality, earnestness and original thinking, the Revd. gentleman reports as follows :—

> "Mr. Gandhi, will you kindly tell me how Christianity can best help India, in view of the spirit of nationalism that is abroad." He replied, "What we need, most of all, is *sympathy*. Whan I was down in Africa, I found this illustration. I had to dig some artesian wells. In order to reach the pure flowing streams, I had to dig deep. Many of the people who come out here to study my people only scratch the surface. If they would dig deep by means of sympathy they would find a stream of life there, pure and clear."

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

"And will you kindly tell me, Mr. Gandhi, what book or person has influenced you the most?" Of course, I was prepared to hear him say something about the Vedas and several other Indian books with which Christian people should be conversant; but I was not prepared to hear from the lips of this man the mention of three English books that had shaped his life and thought. He frankly confessed that he was not an omnivorous reader, but rather a careful selector of the very best The order in which he spoke of the books was as follows: *The Bible, Ruskin, Talstoi.* Speaking of the Bible, he said "There have been many times when I did not know which way to turn. But I have gone to the Bible, and particulary the New Testament, and have drawn strength from its message."

The italics are ours. We have the honour of having known Mahatma Gandhi as a humble and reverent admirer for the last many years and, therefore, the implication that the Bible, Ruskin and Tolsti had influenced him *most* and the further suggestion that the scriptures of his own motherland had not afforded him any inspiration at all shocked us for we happened to know differently. We, therefore, wrote on the subject to Mahatmaji and have received the following reply on this point!

"I should like to see the interview with the missionary friend. I do not remember what I told you. But my position is this. *Nothing has consoled me so much as the Bhagwad Gita.* The discovery of Satyagrah is independent of Tolsty and I know that Tolsty did not go the length I do. But the Bible, Ruskin's Unto This Last and Tolstry's writings have profoundly impressed me. If I add to these the writings of the late Raj Chandra whom I had the privilege of knowing personally and Tulsidas's Ramayana I have given you perhaps a full list of the writings that still have an abiding interest for me."

This clear and explicit declaration must set at rest all doubts as to the sources of Mahatma Gandhi's inspiration.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

A Sun dried Bureaucrat and the Assumption of Ex-Cathedra Infallibility.

Our esteemed contemporary of the *Tribune* brings to light a case of official high-handedness in the Punjab. There is a variety of bureaucrats in India whose minds move in specific grooves and who scorn to weigh arguments and reasons where "political" questions are involved—they themselves being the best judges as to whether a particular case does or does not come under that contegory. Their intellect is so completely obfuscated by their bias and prejudice that they never care to examine evidence and grow into the habit of damning without reason. There formula it seems to be that where there is even a breath of suspicion, it is safer for the empire and for the prestige of British authority in this country that nine innocent men should suffer rather than one man presumed or suspected to be guilty should escape punishment. In the Punjab such bureaucrats felt that they were in their element when the immortal Sir Michael O'Dwyer whose deeds will rank him with the Jeffreys of history was at the helm of affairs. He is gone leaving behind him a name which will be remembered by posterity with feelings which may be better imagined than described, but some of his colleagues still hold the reins of office to remind people that the echoes of O'Dwyerism will not be permitted to die out. Mr. Hamilton, Deputy Commissioner of Jullundur, is one of these worthies. He cancelled the arms license of certain respectable residents of Jullundur for no other reason than this that they had taken part in the "Extremist" congress at Amritsar. His exploits, however, do not end there. During the martial law period the Arya School at Nur Mahal was disaffiliated because of its alleged participation in politics whatever that may mean in the bureaucratic estimation. Subsequently a resolution was

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

passed in a public meeting to the effect that necessary action should be taken to secure the cancellation of the order. Subsequently Mr. Hamilton visited the school and entered among others the following remarks in the Log Book. "The exaggerated laudation of early Indian civilization *which is a part of the doctrines of the Arya Samaj* inevitably leads to contempt of the present British Raj when adopted by the half-educated. It is for this reason that Arya Samaj Schools, unless they are well-managed and staffed, are a danger to the country." Omniscient conceit and audacious assumption of infallibility seem to be a monopoly of Mr. Hamilton Mr. Hamilton thinks that he is authorised to father doctrines upon the Arya Samaj. We wonder how Mr. Hamilton has found out what the accredited exponents of the Vedic religion and their opponents in the field of religious controversy have failed to discover either in the Veda, the eternal Word of God which constitutes the only supreme test of doctrinal truth for Arya Samajists, or in the immortal works of mighty Dayananda, the greatest Vedic scholar and exegist of modern times and the founder of the Arya Samaj. Let the readers note that our bureaucratic scholar of Vedic Theology does not insinuate that certain ill-educated preachers are sometime betrayed into exaggerated laudation of particular periods of Indian History, but distinctly, dogmatically, positively and absolutely asserts that it is part of the *doctrine* of the Samaj as if any body of men out of Bedlam can deliberately adopt "exaggeration" as a part of their creed. One must have taken leave of his senses before he can attribute such conduct to a body of his fellow subjects which has supplied judges to the Panjab High Court, Divisional Commissioners to the Public Service, Professors to Arts Colleges and Inspectors to the Education Department—and that without a shred of evidence or of data capable of being tortured and twisted

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

into specious and glozing evidence even by the late unlamented Martial Law Commissions of memory which nobody will characterise as blessed whatever other epithet—not exactly complimentary—one may apply to them. And yet Mr. Hamilton has done it. He has accomplished a feat which would have added to the glory of even a Frank Johnson or a member of the Pickwick Club. It has been well said that certain specimens of humanity who are credited with wearing a cap of a particular pattern—although few of the gentry actually adopt that head dress—rush in where angels fear to tread Now that the case has come to light, it is for Sir Edward Maclagan, who has initiated a policy of conciliation and is winning golden opinions, to see whether a person capable of making such wild statements about the religious propaganda of a society, whose scriptures are not hermetically sealed and which can boast of no system of cabalistic interpretation, is fit to hold the responsible office of head of a district. We have tried to be charitable to Mr. Hamilton even—in the opinion of some friends—at the expense of justice to our powers of intellectual analysis inasmuch as we have directed our strictures against the head of the worthy *maibap* leaving the gentle reader to infer that though our worthy civil servant lacks civility and fidelity to the high traditions of the distinguished service to which he, has the misfortune to belong, his motives and intentions have at any rate been honest. It may, with equal plausibility, be argued that what he wants is that the national self-respect of the Indian people should not be roused by impressing upon them that they had a glorious past, for if that is done they will cease to kow tow and to display other marks of super-flunkeyism which is the fruit of intellectual subservience to a foreign culture and of the degrading and humiliating consciousness that their past can inspire in them no pride but only self abasement. And there can

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

be no doubt that if British prestige cannot be maintained except by robbing the Indian people of the priceless possession of a glorious heritage and driving out from their minds all national self consciousness, the Arya Samaj and all other movements symbolising the birth of cultural self-assertion and national self-respect are a great danger to British Rule. But, fortunately for British Rule and the Arya Samaj, Mr. Hamilton and men of his school are not arbiters of the destinies of this vast Empire. This is fully realised by those who can think for themselves and who are not only convinced of the instinctive love of the British for fair-play but are also aware that many Englishmen have assisted at the birth of Indian renaissance by delving deep and bringing out the recondite treasures of Indian culture, but the "half-educated" congeners of Mr. Hamilton are apt to regard men like him as typical representatives of British Rule and British appreciation of Indian religious and cultural Revival. Thus British Rule is brought into contempt if such officials are left free to indulge their whims and crotchets. We hope, therefore, that the local Government will take effective steps to prevent a recurrence of prunks that bring the administration into ridicule.

—:o:—

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The Gurukula Samachar.

Motto I.—By force of *Brahmcharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

Charge of Administration.

The administration of the Gurukula has again changed hands. Swami Shrandhananda has resumed charge of the office of Governor and Principal. Professor Rama Deva has shifted his leadquarters to Lahore and will devote the remainining two or three years of his life—membership to literary and propaganda work. On his retirement he was presented forewell addresses by the staff and the students and was accorded a loving send off.

Examination.

The final samatak examination commerced on the first of March and the remaining college and school examination will be held by the middle of this month.

Season.

The season is charming. The spring is putting forth her luxuriant beauty and the climate is temperate. The institution, on account of the site alone, is well worth a visit in these days.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

A Hocky Match.

Our College eleven played against several teams at Sahanpur and was victorious. It missed winning the cup not because it was not victorious but because our boys are unsophisticated and cannot see though ruses. Details will be given in our next.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

THE BHARAT INSURANCE COMPANY LIMITED.

Established 1896.

PURELY UNDER INDIAN MANAGEMENT.

Head Office :—**Lahore.**

Branches :—Lahore, Delhi, Rawalpindi, Ajmere, Lucknow, Nagpur, Bankipur,

Agencies :—Poona, Mangalore, Calcutta, Bangalore, Dacca, Bombay, Sukkur, Karachi and Quetta.

(1) Funds Exceed Rs 30,00,000. **(2) Surplus about Rs. 1,00,000.**

(3) Claims paid exceed Rs. 23,00,000.

SPECIAL FEATURES :—(1) Guaranteed paid up policies (2) Guaranteed surrender value. (3) Ready convertability. (4) Immediate payment of claims on proof of death or survival and titles. (5) Ninety per cent. of the profits from the participating Branch go to policyholder Reversionary. Bonus last declared as Rs. 10 per thousand per annum. (6) Management Indian, simple, sympathetic and accessible. (7) Reduction in premium for policies assigned to Charitable Institutions. (8) Females lives insured. (9) Security of two lacs deposited with the Government. (10) Respectable and influential agents wanted all over India on liberal terms.

LAHORE : K. C. VIDYARTHI,

Bharat Buildings. *Manager.*

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA